

/286 cont./

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[423] arbitration of the saint. Thus she obtained two shares of irrigation, each conceded by one of the parties. Let us note that today the a. Abdella are separated from Gemassa by several foreign tribes and about twenty kilometers as the crow flies.

Likewise in the plain, in Dwiran, at the place called Jemâa Tagharro, the saint initially enjoyed a field, Zagho, of which, moreover, today there remains to her only a right for water. Here again, this benefice is related to a political manifestation: the [648] Sultan was ascending in an expedition in order to lay siege to the Seksawa. Their protectress marched to her encounter as far as the place called Tazuggwârt n-Lalla Aziza and succeeded in turning him away from his schemes for the siege. The chronicles bring to mind several attempts of this nature, and we even have contemporary evidence of one of these intercessions. Here one is moving on solid ground, and there again local signs confirm legend and history.

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[788] In another direction, toward the E., a chronicle points out to us, about 1708, the marabout of Tasaft, hero of a montagnard resistance against the makhzan power, coming on a pilgrimage to Z'init' (1).

1. Justinard, La Rihla du marabout de Tasaft /The Rihla of the marabout of Tasaft/, 1940, p. 124. On Z'init', pp. 110 sq. The author does not speak of Lalla Aziza, but of the "marabouts of the Seksawa."

He comes from afar and must cross high passes. On the way, he sees on a slab of polished stone, imprints of horseshoes: legendary traces of the Almohades. The uneasy nostalgia of the storyteller for this brilliant and wretched period of greatness doubtlessly stirs him deeply when he comes to Z'init'. In this asylum, a banished cald had been here for a long time to flee from the men of the central power, who watched him from ambush in a. Musa. This sort of continuity that one feels established by the narrator in time and space between Ibn Toumert and Lalla Aziza is significant.

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585 2) Right henceforth acquired by the wife to her part of inheritance
[428] anticipated by the law, that is, half of one part of the male heir, conforming to the fiqh. Her right to the acquests remains dependent on an extension of one year of common life.

Conventional part (and facultative in principle):

- 1) The chchard', "stipulated marriage settlement" by the bridegroom for the benefit of the bride;
- 2) The taking in charge, by the same, of the jihaz, "contribution of the bride into the community."

• [788] An official report of these conventions is drawn up in this
[779] case by literate men when the fātih'a is pronounced; this is the only moment when an atmosphere of religious law reigns. A moment short and eccentric, in the proper sense of the term.

c) The "conjugal state," litihai. Its first aspect, to which are attached magical, sentimental, and moral notions, is that of cohabitation and procreation.

585 Under its second aspect, which is that of a society of work,
421 it includes the right of the woman to her share of acquests (tizzla) among the other participants in the familial society (imezzalen), in equality with each of the latter, men or women, and once the deduction has been made for the contribution of the ones and the others. The marital contribution counts officially for a half out of the ensemble of acquests. That is a patrimonial praecipuum.

[562] The woman's right to her share is regarded as the counterpart of the tasks that custom imposes on her, according to a rigorous discrimination with regard to those that fall to the men. Today it is likewise regarded as compensation for the statutory modicity of the amerwas. This, however, is undoubtedly a reinterpretation.

586 d) "Dissolution," uluf. The repudiation pronounced by the
562 man is always definitive. The woman's liberation is authorized by the delivery of a document, tabrat, which she often requests by the judiciary route at the same time as her share of acquests. The woman may, as in the fiqh, judicially request the dissolution of the marriage on grounds (cruelty, impotence, etc.), submitted

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621 VIII. The family. -- Each separate hamlet, or each part of
613 a village, is inhabited, as we have seen, by a patriarchal and
agnatic familial group to which in the Sous is given the name of
"ikhs." This is the smallest unit, but also the most lively,
which contributes toward forming the larger social groups in Ber-
bère /Berber/ country.

621 The "ikhs" is constituted spontaneously by the natural devel-
592 opment of the family that lives in a detached house. Actually
613 the Chleuh /Shluh/, almost always monogamous, especially if he
[595] is poor, lives with his sons in joint possession; his cousins are es-
tablished near him. Foreigners who have come into the country
as wage earners or tribal brothers marry the daughters. In three
[622] or four generations /44/ a numerous and powerful group is
formed, often led by an old man who is the natural leader of
this new hamlet.

613 The various members of the "ikhs" are not gathered together
561 in the course of daily existence. Each generation actually lives
562 apart from the one that precedes it or that follows it; father and
son do not take their meals together, at least in public. The men
and the women, moreover, form two distinct societies, which
have traditions, beliefs, a different vocabulary. The men try to
[777] observe the laws of Islam; the women, on the contrary, remain
attached to magical practices that are a survival of the most an-
cient beliefs. Even the markets are sometimes separate (1).

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1. Special markets for women exist in the
region of the Haha and the plain of the
Chtouka.

562 Finally, during pilgrimages and annual fairs the two sexes often
[788] assemble separately. The women's festivals, on the occasion of
[543] which are found preserved licentious traditions antecedent to
[527] Islam, accentuate even more the separate organization of the two
[831] groups.

/48 cont./

556 always reigned. But at the same time the life of the workers in
184 the gardens, the "khemmas," is more and more miserable. Only
511 a temporary emigration to the towns of Morocco, to France, or
[167] to Algeria enables the adult men to earn, by hard work, the
[464] money necessary for the subsistence of their families remaining
in the country.

779 XI. The religious life. -- The Sous is -- the rest of its his-
tory will make us understand by what circumstances -- profound-
ly subject to Islamic religious influences. The millenary work
[346] of the reformers, leaders of brotherhoods, and holy personages
whose whitewashed domes so often strike the traveler's eye in this
country has been crowned with success, and one would look in
vain as far as the farthest valleys for a hamlet without a mosque.

795 /49/ The major religious duties, prayer, fasting, alms, are
observed with care. Even the pilgrimage is frequently performed
[788] by the notables, merchants, and well-to-do men, especially in
[554] the tribes of the plains and mountains of the South, among whom
[184] an ardent attachment for religion persists up to the present, ac-
[798] companied besides by hate and scorn for the Christian.

But whatever may be the attachment of the Sous Berbères
/Berbers/ to Islam, they nevertheless like to express it within the
narrow boundaries of their little states. They reserve for their
[554] marabouts, scholars, and talebs /public scribes/ the gain from
their tithes.

779 As in all the rest of North Africa the cult of the saints mani-
776 fests itself here in its familiar aspects so often described. One
[771] can even observe that the veneration of the Chleuhs /Shluh/ for
[792] their marabouts can be modeled on the various forms of their
social organization. We shall soon see the importance of these
* [631] small superimposed states, which are the fraction, similar to a
[619] canton, the tribe, whose territory embraces several valleys, the
confederation, which sometimes extends over a whole versant of
the mountain. Now it may be said that each of these groups pos-
776 sesses its patron saints. For example, the most venerated sanc-
778 tuaries, those of Moulay Brahim of the Kik, Lalla "Aziza of the
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792 conciliation into the struggle between the Berbères /Berbers/ and
 795 the Makhzen /makhzan/; most often it contributes only toward
 *631 maintaining the feelings of resistance of the independent republics
 648 up to the day when the Empire's power is great enough to throw
 back to the boundary of the desert oases these marabouts regarded
 by the sovereign as men too clever to assemble the forces of the
 montagnards.

792 Examples are not lacking, either in the course of history or in
 795 our time, of these small states in which the supreme authority be-
 *631 longs to respected personages, removed from the struggles of soifs
 554 and leffs, whose arbitrators they have become. These natural
 [798] leaders moreover owe their temporal power to the holiness of their
 [788] ancestors; and the venerated tombs of the latter, covered with
 green tiles, still attract before our eyes, at the time of the great
 annual fairs, thousands of visitors desirous of participating in the
 merits of their holiness.

175 We have seen in the history of the Sous the role played in the
 792 sixteenth and seventeenth centuries by the maraboutic principality
 795 of Sidi Yahya among the Haha and especially that of the "agellid"
 *631 Sidi 'Ali bou Dmeia, grandson of the great saint of the Atlas,
 Sidi Ahmed Ou Mousa. The members of that illustrious family
 tried, as we have said, up to the end of the last century, to revive
 this little kingdom of the Tazerwalt, which today has entered into
 a definitive decline (1).

1. Starting from the submission of its chief
 to the Sultan in 1886.

792 The country of the Jbala and of the Rif, before being unified
 795 by the rapid conquest of 'Abd el Kerim, then becoming subject to
 *631 Spain, has /408/ recently known the power of the sherif Raisouli,
 171 master of the tribes that surround the sacred summit of the Jbel
 'Alam; the sherif 'Abd er Rahman Derqawi, whose faithful servants
 were the Beni Zerwal, lived not far away at the same time; finally
 the Khemalcha marabouts had become the spiritual and temporal
 leaders of the Senhaja of Srair, and it is the support that they lent